

BUNYAN (2.)

One THING is Needful:

O R,

Serious Meditations

UPON THE

Four Last THINGS;

DEATH, } And { HEAVEN  
JUDGMENT, } { HELL.

Unto which is added,

*Ebal and Gerizzim;*

O R,

*The Blessing and the Curse:*

WITH

Prison Meditations.

And a Catalogue of all this Author's Books.

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**The Third Edition.**

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By JOHN BUNYAN.

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L O N D O N,

Printed for Nath. Ponder, at the Peacock  
in the Poultry, 1683.

ADVERTISMENT.

THIS Author having Publish'd many Books, which have gone off very well: There are certain Ballad-sellers about Newgate, and on London-Bridge, who have put the two first Letters of this Author's Name, and his Effigies to their Rhimes and Ridiculous Books, suggesting to the World as if they were his: Now know, that this Author publisheth his Name at large to all his Books; and what you shall see otherwise he disowns.



BRITISH MUSEUM

1800

# A CATALOGUE of Mr. John Bunyan's BOOKS.

1. **G**race Abounding, or the Author's Conversion.
2. Greatness of the Soul, with the unspeakableness of its Loss.
3. Sighs from Hell, or the Groans of a damned Soul.
4. Instructions for the Ignorant.
5. Come and welcome to Jesus Christ.
6. Water of Life proceeding out of the Throne of God.
7. Publican and Pharisee at Prayer.
8. I will Pray with the Spirit, and with the Understanding also.
9. Law and Grace, or the Nature of the two Covenants.
10. The Barren Fig-tree.
11. The strait Gate.
12. Christian Behaviour.
13. A holy Life the Duty of Christians.
14. Country Rhimes for Children, upon seventy four things.
15. The Fear of God.
16. Saved by Grace.
17. Election and Reprobation.
18. A Map of Salvation and Damnation.
19. Good News for the Vilest of Men, or a help for despairing Souls.
20. Light for them that sit in Darkness.

21. Justification by Jesus Christ; against Doctor Fowler's, &c.
22. Confession of Faith and Reason of Practice in Worship.
23. Difference in Judgment about Water Baptism, no bar to Communion.
24. Peaceable Principles and True.
25. Some Gospel Truths opened.
26. A Vindication of that.
27. First Day the Christian Sabbath.
28. The House of God.
29. Advice to Sufferers.
30. The Advocacy of Jesus Christ.
31. Temple Types, and Service and Building explained.
32. Holy City.
33. Holy War.
34. Pilgrims Progress, the first Part, with Cuts.
35. Pilgrims Progress, the second Part, with Cuts.
36. Life and Death of Mr. Badman, with Cuts.
37. Four last things, Death, Judgment, Heaven and Hell, *Ebal* and *Gerizzim*, with Prison Meditations.
38. Resurrection from the Dead, and Eternal Judgment.

AN  
INTRODUCTION  
TO THE  
Ensuing Discourse.

I. These Lines I at this time present  
To all that will them heed ;  
Wherein I shew to what intent  
God saith, *Convert with speed.*

II. For these Four Things come on apace,  
Which we should know full well,  
Both *Death* and *Judgment*, and, in place,  
Next to them, *Heav'n* and *Hell*.

III. For doubtless, Man was never born  
For this Life, and no moe :  
No, in the *Resurrection Morn*  
They must have Weal or Woe..

IV. Can any think, that God should take  
That pains, to form a Man  
So like himself, only to make  
Him here a moment stand ?

V. Or that he should make such ado,  
 By *Justice*, and by *Grace* ;  
 By *Prophets* and *Apostles* too,  
 That Men might see his Face.

VI. Or that the Promise he hath made,  
 Also the Threatnings great,  
 Should in a moment end and fade ;  
 O ! No this is a Cheat.

VII. Besides, who is so mad ( or wor(e) )  
 To think that Christ should come  
 From Glory, to be made a Curse,  
 And that in Sinners room.

VIII. If nothing should by us be had,  
 When we are gone from hence ;  
 Eat Vanities while here, O mad  
 And foolish Confidence !

IX. Again, Shall God who is the Truth,  
 Say, *There is Heaven and Hell* ;  
 And shall men play that Trick of Youth,  
 To say, *But who can tell* ?

X. Shall he that keeps his Promise sure  
 In things both low and small,  
 Yet break it like a Man impure,  
 In Matters great'st of all ?

XI. Oh let all tremble at that thought,  
 That puts on God the lye,

That faith Men shall turn into nought,  
When they be fick and dye.

XII. Alas, *Death* is but as the *Door*,  
Through which all men do pass,  
To that which they for evermore  
Shall have by *Wrath* or *Grace*.

XIII. Let all therefore that read my *Lines*,  
Apply them to the *Heart*,  
Yea, let them read, and turn betimes,  
And get the better part.

XIV. Mind therefore what I treat on here;  
Yea, mind and weigh it well;  
'Tis *Death* and *Judgment*, and a clear  
Discourse of *Heaven* and *Hell*.

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### Of *Death*.

1. *D*eat*h*, as a King Rampant and stout,  
The World he dare ingage;  
He Conquers all, yea and doth rout  
The great, strong, wise, and sage.

2. No King so great, nor Prince so strong,  
But *Death* can make to yield,  
Yea, bind and lay them all along,  
And make them quit the Field.

3. Where are the Victors of the World,  
With all their men of might ?  
Those that together Kingdoms hurl'd,  
By *Death* are put to flight.

4. How feeble is the strongest hand,  
When *Death* begins to gripe ?  
The Giant now leaves off to stand,  
Much less withstand and fight.

5. The man that hath a Lions face,  
Must here give place and bend,  
Yea, though his Bones were bars of brass,  
'Tis vain here to contend.

6. Submit he must to feeble ones,  
To Worms who will enclose  
His skin and flesh, sinews and bones,  
And will thereof dispose

7. Among themselves, as Merchants do  
The prizes they have got ;  
Or as the Souldiers give unto  
Each man the share and lot,

8. Which they by dint of Sword have won,  
From their most daring foe ;  
While he lies by as still as stone,  
Not knowing what they do.

9. Beaury *Death* turns to rottenness,  
And Youth to wrinckled Face ;

The Witty he brings to distres,  
And Wantons to disgrace.

10. The wild he tames, and spoils the mirth:  
Of all that wanton are,  
He takes the worldling from his worth,  
And poor man from his Care.

11. *Death* favours none, he lays at all,  
Of all sorts and degree;  
Both Old and Young, both great and small,  
Rich, Poor, and bound, and free.

12. No fawning Words will flatter him,  
Nor Threatnings make him flart;  
He favours none for worth or kin,  
All must taste of his Dart.

13. What shall I say, the Graves declare  
That *Death* shall Conquer all;  
There lye the skuls, dust, bones, and there  
The Mighty daily fall.

14. The very looks of *Death* are grim  
And gasti to behold;  
Yea, though but in a Dead-mans-skin,  
When he is gone and cold.

15. How fraid are some of dead-mens beds,  
And others of their bones;  
They neither care to see their Heads,  
Nor yet to hear their Groans.

16. Now all these things are but the shade  
And badges of his Coat ;  
The Glass that runs, the Sythe and Spade,  
Though weapons more remote.

17. Yet such as make poor mortals shrink  
And fear, when they are told,  
These things are signs that they must drink  
With death, O then how cold

18. It strikes them to the heart ! how do  
They study it to shun !  
Indeed who can bear up ? and who  
Can from these shakings run ?

19. But how much more then when he comes  
To grapple with thy Heart ;  
To bind with Thread thy Toes and Thumbs,  
And fetch thee in his Cart.

20. Then will he cut thy silver Cord,  
And break thy Golden Bowl ,  
Yea, break that Pitcher which the Lord  
Made Cabin for thy Soul.

21. Thine Eyes that now are quick of sight,  
Shall then no way espy ,  
How to escape this doleful plight,  
For Death will make thee dye .

22. Those Legs that now can nimbly run,  
Shall then with faintness fail

To take one step Death's Dart to shun,  
When he doth thee assail.

23. That Tongue that now can boast and brag,  
Shall then by *Death* be ty'd  
So fast, as not to speak or wag,  
Though *Death* lies by thy side.

24. Thou that did'st once encline thine Ear  
Unto the Song and Tale,  
Shall only now *Death's* Message hear,  
While he with Face most pale,

25. Doth reason with thee how thy days  
Hath hitherto been spent ;  
And what have been thy deeds and ways,  
Since God thee time hath lent.

26. Then will he so begin to tear  
Thy Body from thy Soul,  
And both from Life, if now thy Care  
Be not on Grace to roll.

27. *Death* puts on things another face  
Than we in health do see :  
Sin, Satan, Hell, Death, Life, and Grace  
Now great and weighty be.

28. Yea, now the Sick-man's Eye is set  
Upon a World to come :  
He also knows too without let,  
That there must be his Home.

29. Either in Joy, in Bliss, and Light,  
 Or Sorrow, Woe, and Grief ;  
 Either with Christ and Saints in white,  
 Or Fiends without Relief.

30. But oh the sad estate, that then  
 They will be in that dye  
 Both void of Grace and Life ; poor men  
 How will they fear and cry,

31. Ha ! Live I may not, though I would  
 For Life give more than all ;  
 And dye I dare not, though I should  
 The World gain by my fall.

32. No, here he must no longer stay,  
 He feels his Life run out,  
 His Night is come, also the day  
 That makes him fear and doubt.

33. He feels his very Vitals dye,  
 All waxeth pale and wan ;  
 Nay worse he fears, to misery  
 He shortly must be gone.

34. Death doth already strike his Heart,  
 With his most fearful sting  
 Of Guilt, which makes his Conscience start  
 And quake at every thing.

35. Yea, as his body doth decay  
 By a contagious grief,

So his poor Soul doth faint away  
Without hope or relief.

36. Thus while the man is in this scare,  
Death doth still at him lay ;  
Live, dye, sink, swim, fall foul or fair,  
Death still holds on his way.

37. Still pulling of him from his place  
Full sore against his Mind ;  
Death like a Sprite stares in his face,  
And doth with links him bind,

38. And carries him into his den,  
In darkness there to lye  
Among the swarms of wicked men  
In grief eternally.

39. For only he, that God doth fear,  
Will now be counted wise :  
Yea, he that feareth him, while here,  
He only wins the Prize.

40. 'Tis he that shall by Angels be  
Attended to that bliss,  
That Angels have, for he, O he !  
Of glory shall not miss.

41. Those weapons and those instruments  
Of death, that others fright ;  
Those dreadful fears and discontents  
That brings on some that night ;

42. That never more shall have a day,  
 Brings this man to that rest  
 Which none can win but only they  
 Whom God hath call'd, and blest

43. With the first fruits of saving grace,  
 With faith, hope, love, and fear  
 Him to offend; this man his face  
 In visions high and clear,

44. Shall in that light which no Eye can  
 Approach unto, behold  
 The rayes and beams of Glory, and  
 Find there his Name inrol'd

45. Among those glittering Stars of light  
 That Christ still holdeth fast  
 In his right hand with all his might,  
 Until that danger's past,

46. That shakes the world, and most hath  
 Into grief and distress,  
 O blessed then is he that's wrapt  
 In Christ his righteousness. [dropt]

47. This is the man Death cannot kill;  
 For he hath put on arms;  
 Him Sin nor Satan hath not skill  
 To hurt with all their charms,

48. An Helmet on his head doth stand,  
 A Breast-plate on his Heart:

A Shield also is in his Hand,  
That blunteth every Dart.

49. Truth girds him round the Reins, also  
His Sword is on his Thigh;  
His Feet in Shooes of Peace do go  
The ways of Purity.

50. His Heart it groaneth to the Lord,  
Who hears him at his call,  
And doth him help and strength afford,  
Wherewith he conquers all.

51. Thus fortify'd he keeps the field  
While Death is gone and fled ;  
And then lies down upon his Shield  
Till Christ doth raise the dead.

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*Of Judgment.*

1. **A**S 'tis appointed men should dye,  
So *Judgment* is the next,  
That meet them must assuredly ;  
For so saith holy Text.

2. Wherefore of Judgment I shall now  
Inform you, what I may ;  
That you may see what 'tis, and how  
'Twill be with Men that Day.

3. This World it hath a time to stand,  
Which time, when ended, then  
Will issue Judgment out of hand  
Upon all sorts of Men.

4. The

4. The Judge we find, in Gods Record,  
*The Son of Man*, for he  
 By God's appointment is made Lord,  
 And Judge of all that be ;

5. Wherefore this Son of man shall come  
 At last, to Count withal ;  
 And unto them shall give just doom,  
 Whether they stand or fall.

6. Behold ye now the Majesty  
 And State that shall attend  
 This Lord, this Judge, and Justice high,  
 When he doth now descend.

7. He comes with Head as white as snow ;  
 With Eyes like flames of fire ;  
 In Justice clad from top to toe,  
 Most glorious in attire.

8. His Face is fill'd with gravity,  
 His Tongue is like a Sword ;  
 His Presence awes both stout and high,  
 The World shakes at his Word.

9. He comes in flaming fire, and  
 With Angels clear and bright,  
 Each with a Trumpet in his hand,  
 Cloathed in shining white.

10. The Trump of God sounds in the Air,  
 The dead do hear his Voice ;

The living too, run here and there,  
Who made not him their Choice.

11. Thus to his place he doth repair,  
( Appointed for his Throne )  
Where he will sit to Judge, and where  
He'll Count with every one.

12. Angels attending on his hand  
By thousands on a roe ;  
Yea, thousand thousands by him stand,  
And at his beck do go.

13. Thus being set, the Books do ope,  
In which all Crimes are writ,  
All Vertues too, of Faith and Hope,  
Of Love ; and every whit,

14. Of all that Man hath done or said,  
Or did intend to do ;  
Whether they fin'd, or were afraid  
Evil to come into.

15. Before this Bar each Sinner now.  
In Person must appear,  
Under his Judgment there to bow  
With trembling, and with fear :

16. Within whose breast a witness then  
Will certainly arise,  
That to each Charge will say, *Amen* :  
While they seek and devise

17. To shun the Sentence which the Lord  
 Against them then will read  
 Out of the Books of God's Record,  
 With Majesty and Dread.

18. But every Heart shall op'ned be  
 Before this Judge most high ;  
 Yea, every thought to Judgment he  
 Will bring assuredly.

19. And every Word and Action too  
 He there will manifest ;  
 Yea, all that ever thou didst do,  
 Or keep within thy Breast.

20. Shall then be seen and laid before  
 The World that then will stand  
 To see thy Judge open every sore,  
 And all thy evils scan'd.

21. Weighing each sin and wickedness  
 With so much equity,  
 Proportioning of thy distress,  
 And woful misery.

22. With so much justice, doing right,  
 That thou thy self shalt say,  
 My sins have brought me to this plight,  
 I threw my self away

23. Into that gulf my sins have brought  
 Me justly to possess,

For which I blame not Christ, I wrought  
It out by wickedness.

24. But oh ! how willingly would these  
That thus in Judgment be,  
If that they might have help or ease,  
Unto the Mountains flee.

25. They would rejoice if that they might  
But underneath them creep,  
To hide them from revenging Right,  
For fear of which they weep.

26. But all in vain, the Mountains then  
Will all be fled and gone ;  
No shelter will be found for Men,  
That now are left alone.

27. For succour they did not regard,  
When Christ by Grace did call  
To them, therefore they are not heard,  
No Mountains on them fall.

28. Before this Judge no one shall shroud  
Himself, under pretence  
Of Knowledge, which hath made him proud,  
Nor seeming Penitence.

29. No high Profession here can stand,  
Unless Sincerity  
Hath been therewith commixed, and  
Brought forth Simplicity.

30. No Mask nor Vizor here can hide  
The Heart that rotten is ;  
All Cloaks must now be laid aside,  
No Sinner must have bliss.

31. Though most approve of thee, and count  
Thee upright in thy Heart,  
Yea, though preferr'd and made surmount  
Most men to act thy part.

32. In treading where the godly trod,  
As to an outward shew ;  
Yet this holds still, the grace of God  
Takes hold on but a few,

33. So as to make them truly such,  
As then shall stand before  
This Judge with gladness ; this is much,  
Yet true for evermore.

34. The Tree of Life this Paradise  
Doth always beautify  
'Cause of our health it is the rise  
And perpetuity.

35. Here stands the golden throne of Grace  
From out of which do run  
Those chrystral streams that make this place  
Far brighter than the Sun.

36. Here stands Mount Sion with her King,  
Jerusalem above,

That

That holy and delightful thing,  
So beautify'd with love.

37. That as a Mother suckers those  
Which of her body be,  
So she far more, all such as close  
In with her Lord. And she

38. Her gates, her everlasting doors  
Will open wide unto  
Them all, with welcome, welcome, poor,  
Rich, bond, free, high and low,

39. Unto the Kingdom which our Lord  
Appointed hath for all  
That hath his Name and Word ador'd,  
Because he did them call

40. Unto that work, which also they  
Sincerely did fulfill,  
Not shunning always to obey  
His gracious holy will.

41. Besides this much doth beautify  
This goodly Paradise,  
That from all quarters constantly  
Whole thousands, as the price

42. Of precious Blood, do here arrive,  
As safe escaping all,  
Sin, Hell, and Satan did contrive  
To bring them into thrall.

43. Each

43. Each telling his deliverance  
 I th' open face of Heaven ;  
 Still calling to remembrance  
 How fiercely they were driven.

44. By deadly Foe, who did pursue  
 As swift as Eagles fly ;  
 Which if thou have not, down thou must,  
 With those that then shall dye  
 The second Death, and be accurst  
 Of God. For certainly

45. The truth of Grace shall only here  
 Without a blush be bold  
 To stand, whilst other quake and fear,  
 And dare not once behold.

46. That Heart that here was right for God  
 Shall there be comforted ;  
 But those that evil ways have trod,  
 Shall then hang down the head,

47. As sore confounded with the guilt,  
 That now upon them lies,  
 Because they did delight in filth,  
 And beastly vanities.

48. Or else because they did deceive  
 With hypocritical  
 Disguises their own Souls, and leave  
 Or shun that best of all

49. Approved word of Righteousness  
They were invited to  
Embrace, therefore they no access  
Now to him have, but woe.

50. For every one must now receive  
According to their ways,  
They that unto the Lord did cleave  
The everlasting Joys.

51. Those that did dye in wickedness,  
To execution sent,  
There still to grapple with distress,  
VVhich nothing can preven'.

52. Of which two states I next shall write,  
VVherefore I pray give ear,  
And to them bend with all your might,  
Your Heart with filial fear.

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Of Heaven.

1. **H** Eaven is a Place, also a State,  
It doth all things excell,  
No Man can fully it relate,  
Nor of its Glory tell.

2. God made it for his Residence  
To sit on as a Throne,

Which

Which shews to us the Excellence  
Whereby it may be known.

3. Doubtless the Fabrick that was built  
For this so great a King  
Must needs surprise thee, if thou wilt  
But duly mind the thing.

4. If all that build do build to suit  
The glory of their state,  
What Orator ( though most accute )  
Can fully Heaven relate ?

5. If Palaces that Princes build  
[ Which yet are made of Clay ]  
Do so amaze, when much beheld  
Of Heaven, what shall we say ?

6. It is the high and holy place,  
No Moth can there annoy,  
Nor make to fade that goodly grace  
That Saints shall there enjoy.

7. Mansions for glory and for rest  
Do there prepared stand,  
Buildings eternal for the blest  
Are there provided, and

8. The glory and the comeliness,  
By deepest thought none may  
With heart or mouth fully express,  
Nor can before that day.

9. These

9. These Heav'ns we see be as a scrole,  
Or garment folded up,  
Before they do together role,  
And we call'd in to sup

10. There with the King, the Bridegroom, and  
By him are led into  
His Palace-Chambers, there to stand  
With his Prospect to view,

11. And taste, and smell, and be inflam'd,  
And ravished to see  
The buildings he hath for us fram'd,  
How full of Heav'n they be.

12. Its state also is marvellous  
For beauty to behold,  
All goodness there is plenteous,  
And better far than Gold,

13. Adorn'd with grace and righteousness,  
While fragrant scents of love  
O're-flow with everlasting bliss  
All that do dwell above.

14. The Heav'nly Majesty, whose Face  
Doth far exceed the Sun,  
Will there cast forth its rays of Grace  
After this World is done.

15. Which rays and beams will so possess  
All things that there shall dwell,  
With

With so much glory, light, and bliss,  
That none can think or tell.

16. That Wisdom which doth order all  
Shall there be fully shown;  
That Strength that bears the World there shall  
By every one be known.

17. That Holiness and Sanctity,  
Which doth all thought surpass,  
Shall there in present purity  
Out-shine the Chrystal Glass.

18. The Beauty and the Comeliness  
Of this All-mighty shall  
Make amiable with lasting bliss  
Those he thereto shall call.

19. The presence of this God will be  
Eternal Life in all,  
And Health, and Gladness, while we see  
Thy Face, O Immortal !

20. Here will the Lord make clear and plain  
How sweetly did agree  
His Attributes, when Christ was slain  
Our Saviour to be.

21. How Wisdom did find out the way,  
How Strength did make him stand,  
How Holiness did bear the sway,  
And answer just demand.

22. How

22. How all these Attributes did bend  
Themselves to work our Life  
Thorow the Christ, whom God did send  
To save us by his Might.

23. All this will sparkle in our Eye  
Within the Holy Place,  
And greatly raise our Melody,  
And flow our Hearts with Grace.

24. The largest thought that can arise  
Within the widest Heart  
Shall then be filled with surprise,  
And pleas'd in every part.

25. All Mysteries shall here be seen,  
And every knot unty'd ;  
Electing love that hid hath been,  
Shall shine on every side.

26. The God of Glory here will be  
The Life of every one,  
Whose goodly Attributes shall we  
Possess then as our own.

27. By Wisdom we all things shall know,  
By Light all things shall see,  
By Strength [ too ] all things we shall do,  
When we in Glory be.

28. The Holy Lamb of God also,  
Who for our sakes did dye,  
The holy ones of God shall know,  
And that most perfectly.

29. Those

29. Those small and short discoveries,  
That we have of him here,  
Will there be seen with open eyes,  
In Visions full and clear.

30. Those many thousand acts of Grace,  
That here we feel and find,  
Shall there be read with open face  
Upon his heart most kind ;

31. There he will shew us how he was  
Our Proph<sup>e</sup>t, Priest, and King,  
And how he did maintain our cause,  
And us to Glory bring.

32. There we shall see how he was touch't  
With all our grief and pain,  
[ As in his Word, he hath avouch't ]  
When we with him shall reign ;

33. He'll shew us also how he did  
Maintain our Faith and Love,  
And why his Face sometimes he hid  
From us, who are his Dove :

34. These tempting times that here we have,  
We there shall see were good,  
Also that hidden strength he gave ;  
*The purchase of his Blood.*

35. That he should stand for us before  
His Father, thus we read,

But then shall see, and shall adore  
Him for his gracious Deed.

36. Though we are vile, He without shame  
Before the Angels all,  
Lays out his strength, his worth, and Name,  
For us who are in thrall.

37. This is He who was mock'd and beat,  
Spit on, and crown'd with Thorns ;  
Who for us had a bloody Swear,  
Whose Heart was broke with scorns.

38. 'Tis he who stands so much our friend,  
As shortly we shall see,  
With open face, World without end,  
And in his Presence be.

39. That Head that once was Crown'd with  
Shall now with Glory shine,  
That heart that broken was with Scorns,  
Shall flow with Life Divine.

40. That man that here met with disgrace,  
We there shall see so bright,  
That Angels can't behold his Face  
For its exceeding light.

41. What gladness will possess our heart,  
When we shall see these things ;  
What Light, and Life in every part,  
Will rise like lasting springs.

42. O blessed Face, and holy Grace,  
 When shall we see this day,  
 Lord fetch us to this goodly place  
 We humbly do thee pray.

43. Next to this Lamb we shall behold  
 All Saints both more and less,  
 With whited Robes in Glory roul'd,  
 'Cause Him they did confess.

44. Each walking in his Righteousness  
 With shining Crowns of Gold,  
 Triumphing still in heav'nly 'bliss,  
 Amazing to behold.

45. Each Person for his Majesty  
 Doth represent a King ;  
 Yea, Angel-like for Dignity,  
 And Seraphims that sing.

46. Each motion of their mind, and so  
 Each twinkling of their eye ;  
 Each word they speak, and step they go,  
 It is in purity.

47. Immortal are they every one,  
 Wrapt up in health and light,  
 Mortality from them is gone,  
 Weakness is turn'd to might.

48. The Stars are not so clear as they,  
 They equalize the Sun ;

Their

Their glory shines to perfect day,  
Which day will ne're be done.

49. No sorrow can them now annoy,  
Nor weakness, grief or pain,  
No faintness can abate their joy,  
*They now in Life do Reign.*

50. They shall not there, as here, be vex'd  
With Satan, Men, or Sin,  
Nor with their wicked hearts perplex'd,  
The heav'ns hath cop'd them in.

51. Thus as they shine in their estate,  
So too in their degree;  
Which is most goodly to relate,  
And ravishing to see.

52. The Majesty whom they adore,  
Doth them in Wisdom place  
Upon the Thrones, and that before  
The Angels, to their grace.

53. The Saints of the *Old Testament*,  
Full right to their degree:  
Likewise the *New*, in excellent  
Magnificency be.

54. Each one his badg of Glory wears,  
According to his place,  
According as was his affairs  
Here, in the time of Grace.

55. Some on the right hand of the Lamb,  
Likewise some on the left,  
With robes and golden chains do stand  
Most grave, most sage, and deft.

56. The Martyr here is known from him  
Who peaceably did dye,  
Both by the place he sitteth in,  
And by his Dignity.

57. Each Father, Saint, and Prophet shall,  
According to his worth,  
Enjoy the honour of his Call,  
And plainly hold it forth.

58. Those bodies which sometimes were torn,  
And bones that broken were,  
For God's Word, he doth now adorn  
With health and glory fair.

59. Thus when in heavenly harmony,  
These blessed Saints appear,  
Adorn'd with grace and Majesty,  
What gladness will be there.

60. The light, and grace, and countenance,  
The least of these shall have,  
Will so with terror them advance,  
And make their face so grave,

61. That at them all the world will shake,  
When they lift up their head ;

Princes

Princes and Kings will at them quake,  
And fall before them dead.

62. This shall we see, thus shall we be,  
O would the day were come,  
Lord Jesus take us up to thee,  
To this desired home.

63. Angels also, we shall behold,  
When we on high ascend,  
Each shining like to men of gold,  
And on the Lord attend.

64. These goodly creatures, full of grace  
Shall stand about the Throne,  
Each one with *Lightning in his face*,  
And shall to us be known.

65. These Cherubims with one accord,  
Shall cry continually,  
Ah, holy, holy, holy Lord,  
And heavenly Majesty.

66. These will us in their arms embrace,  
And welcome us to rest,  
And joy to see us clad with grace,  
And of the Heav'ns possest.

67. This we shall hear, this we shall see,  
While raptures take us up,  
When we with blessed Jesus be,  
And at his Table sup.

68. Oh shining Angels ! What must we  
With you lift up our Voice ?  
We must, and with you ever be,  
And wish you must rejoice.

69. Our Friends that lived godly here,  
Shall there be found again,  
The Wife, the Child, and Father dear,  
With others of our Train.

70. Each one down to the foot in white,  
Fill'd to the brim with grace ;  
Walking among the Saints in light,  
With glad and joyful face.

71. Those God did use, us to convert,  
We there with Joy shall meet,  
And joyntly shall with all our Heart,  
In Life each other greet.

72. A Crown to them we then shall be,  
A Glory and a Joy :  
And that before the Lord, when he  
The World comes to destroy.

73. This is the place, this is the State  
Of all that fear the Lord ;  
Which men nor Angels may relate  
With tongue, or pen, or word.

74. No night is here for to eclipse  
Its spangling rayes so bright,

Nor doubt, nor fear to shut the lips  
Of those within this light.

75. The strings of Musick here are tun'd,  
For heavenly Harmony,  
And every Spirit here perfum'd  
With perfect Sanctity.

76. Here runs the Chrystral streams of Life,  
Quite thorow all our veins,  
And here by love we do unite  
With Glory's golden Chains.

77. Now that which sweetneth all will be  
The lasting of this state ;  
This heightens all we here or see  
To a transcendent rate.

78. For should the Saints enjoy all this,  
But for a certain time,  
Oh, how would they their mark then miss,  
And at this thing repine.

79. Yea, 'tis not possible that they,  
Who then shall dwell on high,  
Should be content unless they may  
Dwell there eternally.

80. A thought of parting with this place,  
Would bitter all their sweet,  
And darkness put upon the Face  
Of all they there do meet.

80. But far from this, the Saints shall be,  
 Their portion is the Lord,  
 Whose face for ever they shall see,  
 As saith the holy Word.

81. And that with everlasting peace,  
 Joy, and felicity ;  
 From this time forth, they shall increase  
 Unto Eternity.

*Of Hell, and the Estate of those  
 that perish.*

1. **T**Hus having shew'd you what I see  
 Of Heaven, I now will tell  
 You also, after search, what be  
 The damned wights of Hell.

2. And oh that they who read my lines,  
 Would ponder soberly,  
 And lay to heart such things betimes,  
 As touch Eternity.

3. The sleepy sinner little thinks  
 What sorrows will abound  
 Within him, when upon the brinks  
 Of *Topher* he is found.

4. Hell is beyond all thought a state  
 So doubtful and forlorn ;  
 So fearful, that none can relate  
 The pangs that there are born.

5. God will exclude them utterly  
From his most blessed Face,  
And them involve in misery,  
In shame, and in disgrace.

6. God is the Fountain of all bliss,  
Of Life, of Light, and peace;  
They then must needs be comfortless,  
Who are depriv'd of these.

7. Instead of Life, *a living death*  
Will there in all be found,  
Dyings will be in every breath,  
Thus sorrow will abound.

8. No light, but darkness here doth dwell,  
No peace, but horror strange:  
The fearful damning wights of Hell  
In all, will make this change.

9. To many things the damned's woe  
Is likened in the Word,  
And that because no one can shew  
The vengeance of the Lord.

10. Unto a dreadful burning Lake,  
All on a fiery flame,  
Hell is compared, for to make  
All understand the same.

11. A burning Lake, a Furnace hot,  
A burning Oyen too

Must be the portion, share, and lot  
Of those which evil sow.

12. This plainly shews the burning heat  
With which it will oppress  
All hearts, and will like burnings eat  
Their Souls with sore distress.

13. This burning Lake it is Gods wrath  
Incensed by the sin  
Of those who do reject his path,  
And wicked ways walk in.

14. Which wrath will so perplex all parts  
Of Body and of Soul,  
As if up to the very hearts  
In burnings they did roul.

15. Again, to shew the stinking state  
Of this so sad a Case,  
Like burning Brimstone God doth make  
The hidings of his Face.

16. And truly as the steam and smoak,  
And flames of Brimstone smell,  
To blind the Eyes, and Stomach choak,  
So are the pangs of Hell.

17. To see a Sea of Brimstone burn,  
Who would it not afright?  
But they whom God to Hell doth turn  
Are in most woful plight.

18. This

18. This burning cannot quenched be,  
No, not with tears of blood,  
No mouraful groans in misery  
Will here do any good.

19. O damned Men ! this is your fate,  
The day of Grace is done,  
Repentance now doth come too late,  
Mercy is fled and gone.

20. Your groans and cries they sooner should  
Have sounded in mine ears,  
If Grace you would have had, or would  
Have me regard your tears.

21. Me you offended with your sin,  
Instructions you did slight,  
Your sins against my Law hath bin,  
*Justice shall have his right.*

22. I gave my Son to do you good,  
I gave you space and time  
With him to close, which you withstood,  
And did with Hell combine.

23. Justice against you now is set,  
Which you cannot appease ;  
Eternal Justice doth you let  
From either life or ease.

24. Thus he that to this place doth come,  
May groan, and sigh, and weep ;

But

But sin hath made that place his home,  
And there it will him keep.

25. Wherefore Hell in another place,  
Is call'd a Prison too,  
And all to shew the evil case,  
Of all sin doth undo.

26. Which Prison with its locks and bars,  
Of Gods lasting decree,  
Will hold them fast; O how this mars  
All thought of being free.

27. Out at these brazen bars they may  
The Saints in glory see ;  
But this will not their grief allay,  
But to them torment be.

28. Thus they in this infernal Cave,  
Will now be holden fast  
From heav'nly freedom, though they crave,  
Of it they may not tast.

29. The Chains that darkness on them hangs,  
Still ratling in their Ears,  
Creates within them heavy pangs,  
And still augments their fears.

30. Thus hopeless of all remedy,  
They dyingly do sink  
Into the Jaws of misery,  
And Seas of sorrows drink.

31. For being cop'd on every side  
With helplessness and grief,  
Head-long into despair they slide  
Bereft of all relief.

32. Therefore this *Hell* is call'd a Pit,  
Prepar'd for those that dye  
The second Death, a term most fit  
To shew their misery.

33. A Pit that's bottomless is this,  
A Gulf of grief and wo ;  
A Dungeon which they cannot miss,  
That will themselves undo.

34. Thus without stay they always sink,  
Thus fainting still they fail,  
Despair they up like water drink,  
These Prisoners have no bail.

35. Here meets them now that worm that  
And plucks their bowels out,  
The Pit too on them shuts her jaws ;  
This dreadful is no doubt. (gnaws)

36. This gasty worm is guilt for sin,  
Which on the Conscience feeds,  
With Vipers Teeth both sharp and keen,  
Wherat it sorely bleeds.

37. This worm is fed by memory,  
Which strictly brings to mind

All things done in prosperity,  
As we in Scripture find.

38. No word, nor thought, nor act they did,  
But now is set in sight,  
Not one of them can now be hid,  
Memory gives them light.

39. On which the understanding still  
Will judge and sentence pass,  
This kills the mind, and wounds the will,  
Alas, alas, alas.

40. Oh, Conscience is the slaughter-shop,  
There hangs the Axe and Knife,  
'Tis there the worm makes all things hot,  
And wearis out the life.

41. Here then is execution done  
On Body and on Soul,  
For Conscience will be brib'd of none,  
But gives to all their doul.

42. This worm, 'tis said, shall never dye,  
But in the belly be  
Of all that in the flames shall lye,  
O dreadful sight to see.

43. This worm now needs must in them live,  
For sin will still be there,  
And guilt, for God will not forgive,  
Nor Christ their burden bear.

44. But

44. But take from them all help and stay,  
And leave them to despair,  
Which feeds upon them night and day,  
This is the damned's share.

45. Now will confusion so possess  
These Monuments of Ire,  
And so confound them with distress,  
And trouble their desire,

46. That what to think, or what to do,  
Or where to lay their head,  
They know not ; 'tis the damned's wo  
To live, and yet be dead.

47. These cast-aways would fain have life,  
But know they never shall,  
They would forget their dreadful plight,  
But that sticks fast'st of all.

48. God, Christ, & Heav'n, they know are best,  
Yet dare not on them think ;  
The Saints they know in joys do rest,  
While they their tears do drink.

49. They cry alas, but all in vain,  
They stick fast in the mire,  
They would be rid of present pain,  
Yet set themselves on fire.

50. Darkness is their perplexity,  
Yet do they hate the light,

They

They always see their misery,  
Yet are themselves all night.

51. They are all dead, yet live they do,  
Yet neither live nor dye,  
They dye to weal, and live to wo,  
This is their misery.

52. Amidst all this so great a scare,  
That here I do relate,  
Another falleth to their share  
In this their sad estate.

53. The Legions of infernal Fiends  
Then with them needs must be,  
A just reward for all their pains,  
This they shall feel and see.

54. With yellings, howlings, shrikes, and cries,  
And other doleful noise,  
With trembling hearts, and failing eyes,  
These are their hellish joyes.

55. These Angels black they would obey,  
And serve with greedy mind,  
And take delight to go astray,  
That pleasure they might find,

56. Which pleasure now like poison turns  
Their joy to heaviness,  
Yea, like the gall of Asps it burns,  
And doth them sore oppress.

57. Now

57. Now is the joy they lived in  
All turn'd to brinish tears,  
And resolute attempts to sin,  
Turn'd into hellish fears.

58. The floods run trickling down their face,  
Their hearts do prick and ake,  
While they lament their woful case,  
Their loins totter and shake.

59. O wetted cheeks, with bleared eyes,  
How fully do you shew !  
The pangs that in their bosom lies,  
And grief they undergo !

60. Their dolor in their bitterness,  
So greatly they bemoan,  
That Hell it self, this to express,  
Doth echo with their groan.

61. Thus broiling on the burning grates,  
They now to wailing go,  
And say of those unhappy fates  
That did them thus undo,

62. Alas ! my grief, hard hap had I  
Those dolors here to find,  
A living Death, in Hell I lye,  
Involv'd with grief of mind.

63. I once was fair for light and grace,  
My days were long and good ;

I lived

I lived in a blessed place  
Where was most heav'nly food.

64. But wretch I am, I slighted life,  
I chose in death to live ;  
Oh, for these days now if I might,  
Ten thousand Worlds would give.

65. What time had I to pray and read !  
What time to hear the Word !  
What means to help me at my need,  
Did God to me afford !

66. Examples too of Piety  
I every day did see,  
But they abuse and slight did I,  
Oh, woe be unto me.

67. I now remember how my Friend  
Reproved me of Vice,  
And bid me mind my latter end,  
Both once, and twice, and thrice.

68. But oh, deluded man, I did  
My back upon him turn ;  
Eternal life I did not heed,  
For which I now do mourn.

69. Ah, golden time, I did thee spend  
In Sin and Idleness,  
Ah, health and wealth I did you lend  
To bring me to distress.

70. My Feet to evil I let run,  
And Tongue of folly talk ;  
My Eyes to vanity hath gone,  
Thus did I vainly walk.

71. I did as greatly toil, and strain  
My self with Sin to please,  
As if that everlasting gain  
Could have been found in these.

72. But nothing, nothing, have I found,  
But weeping and alas ;  
And sorrow which doth now surround  
Me, and augment my Cross.

73. Ah bleeding Conscience, how did I  
Thee check, when thou didst tell  
Me of my faults, for which I lye  
Dead, while I live in Hell.

74. I took thee for some peevish foe,  
When thou didst me accuse,  
Therefore I did thee buffet so,  
And counsel did refuse.

75. Thou often didst me tidings bring,  
How God did me dislike,  
Because I took delight in Sin,  
But I thy News did slight.

76. Ah *Mind*, why didst thou do those things  
That now do work my woe !

Ah,

Ah, *Will*, why wast thou thus inclin'd  
Me ever to undo !

77. My *Senses*, how were you beguil'd !  
When you said *sin* was good !  
It hath in all parts me defil'd,  
And drown'd me like a flood.

78. Ah, that I now a being have  
In sorrow and in pain ;  
*Mother*, would you had been my grave,  
*But this I wish in vain.*

79. Had I been made a Cockatrice,  
A Toad, or such like thing ;  
Yea, had I been made Snow or Ice,  
Then had I had no sin.

80. A Block, a Stock, a Stone, or Clot,  
Is happier than I ;  
For they know neither cold nor hot  
To live nor yet to dye.

81. I envy now the happiness  
Of those that are in light,  
I hate the very name of bliss,  
'Cause I have there no right.

82. I grieve to see that others are  
In glory, life, and well  
Without all fear, or dread, or care,  
While I am wrackt in Hell.

83. Thus will these Souls with watry eyes,  
And hacking of their Teeth,  
With wringing hands, and fearful cries,  
Expostulate their grief.

84. O set their teeth they will, and gnash,  
And gnaw for very pain,  
While as with Scorpions God doth lash  
Them for their Life so vain.

85. Again, still as they in this muse,  
Are feeding on the fire,  
To mind there comes yet other news,  
To scru their Torments higher.

86. Which is the length of this estate,  
Where they at present lye,  
Which in a word I thus relate,  
'Tis to Eternity.

87. *This thought* now is so firmly fixt,  
In all that comes to mind,  
And also is so strongly mixt  
With wrath of every kind.

88. So that whatever they do know,  
Or see, or think, or feel,  
*For ever* still doth strike them throw,  
As with a bar of steel.

89. For ever shineth in the fire,  
Ever is on the chains ;  
'Tis also in the pit of Ire,  
And tafts in all their pains.

90. For ever separate from God,  
From Peace, and Life, and Rest ;  
*For ever* underneath the Rod  
That Vengeance liketh best.

91. O ever, ever, this will drown'd  
Them quite, and make them cry,  
We never shall get o're thy bound,  
Oh great Eternity !

92. They sooner now the Stars may countir,  
Than loose these dismal bands ;  
Or see to what the moats amount,  
Or number up the sands,

93. Than see an end of this their woe,  
Which now for sin they have ;  
O wantons take heed what ye do,  
Sin will you never save.

94. They sooner may drink up the Sea,  
Than shake off these their fears ;  
Or make another in one day  
As big with brinish tears,

95. Than put an end to misery,  
In which they now do roar,  
Or help themselves ; no, they must cry,  
Alas, for evermore.

96. When years by thousands on a heap,  
Are passed o're their head ;  
Yet still the fruits of sin they reap,  
Among the ghostly dead.

97. Yea, when they have time out of mind  
Been in this Case so ill,  
For ever, ever, is behind  
Yet for them to fulfill.

F I N I S.

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# *Ebal and Gerizzim;*

O R,

## *The BLESSING and the CURSE:*

Being a short Exhortation to Sinners, by the Mercy and Severity of God.

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### *From Mount Gerizzim.*

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**B**Esides what I said of the Four last Things, And of the weal and woe that from them springs; An After-word still runneth in my Mind, Which I shall here expose unto that wind, That may it blow into that very hand That needs it. Also that it may be seanc'd With greatest soberness, shall be my Prayer; As well as diligence, and godly care; So to present it unto publick view, That only truth and peace may thence ensue.

My

*Ebal and Gerizzim.*

My talk shall be of that amazing love  
Of God, we read of; which that it may prove  
By its engaging Arguments to save  
Thee, I shall lay out that poor help I have,  
Thee to entice; that thou wouldst dearly fall  
In love with thy Salvation, and with all  
That doth thereto concurr, that thou may'st be  
As blessed as the Blessed can make thee,  
Not only here, but in the World to come,  
In bliss, which I pray God may be thy home.

But first I would advise thee to bethink  
Thy self, how sin hath laid thee at the brink  
Of Hell, where thou art lulled fast asleep  
In Satans arms, who also will thee keep  
As sensless and secure, as e're he may,  
Lest thou shouldest wake, and see't, and run away  
Unto that Jesus whom the Father sent  
Into the World, for this cause and intent,  
That such as thou from such a thrall as this  
Might'st be released, and made heir of bliss.  
Now that thou mayst awake, the danger flye,  
And so escape the death that others dye;  
**Come** let me set my Trumpet to thine ear,  
Be willing all my message for to hear:  
'Tis for thy life, O do it not refuse;  
Woe unto them good counsel do abuse!  
Thou art at present in that very case,  
Which argues thou art destitute of grace:  
For he that lyes where sin hath laid him, lyes  
Under the curse, graceless, and so he dyes  
In Body and in Soul, within that range,  
If God his heart in mercy doth not change,

Before

Before he goes the way of all the Earth,  
Before he lose his Spirit and his Breath,  
Repentance there is none within the Grave,  
Nor Christ, nor Grace, nor Mercies for to save  
Thee from the Vengeance due unto thy sin,  
If now thou dost not truly close with him.

Thou art like him that sleepeth in the Sea  
On broken Boards, which without guide or stay  
Are driven whither Winds and Water will,  
While greedy Beasts do wait to have their fill  
By feeding on his Carkass, when he shall  
Turn over-board, and without Mercy fall  
Into the Jaws of such as make a prey  
Of those, whom Justice drowneth in the Sea.

Thou art like him that snoring still doth lie  
Upon the Bed of vain security,  
Whil'st all about him into burning flame  
By fire is turn'd, yea, and while the frame  
And building where he lies consuming is,  
And while himself these burnings cannot miss.

Thou art like one that hangeth by a thread  
Over the mouth of Hell, as one half dead ;  
And oh, how soon this thread may broken be !  
Or cut by death, is yet unknown to thee !  
But sure it is, if all the weight of sin,  
And all that Satan too hath doing been,  
Or yet can do, can break this crazy thread,  
Twill not be long before among the dead  
Thou tumble do, as linked fast in chains  
With them to wait in fear for future pains.

What shall I say ? wilt thou not yet awake ?  
Nor yet of thy poor Soul some pity take ?

Among the Lyons it hood-winked lies ;  
 Oh ! that the Lord would open once thine Eyes,  
 That thou might'st see it, then I dare say, thou,  
 As half bereft of Wits, wouldst cry out, how  
 Shall I escape ? Lord help ! Oh ! help with speed !  
 Reach down thy hand from Heaven, for help I  
 To save me from the Lyons, for I fear ( need,  
 This Soul of mine they will in pieces tear.

Come then, and let us both expostulate  
 The Case betwixt us, till we animate  
 And kindle in our Hearts, that burning love  
 To Christ, to Grace, to Life, that we may move  
 Swifter than Eagles, to this blessed prey,  
 Then shall it be well with us in that day. ( stand,  
 The trump shall sound, the dead made rise, and  
 Then to receive, for breach of God's Command,  
 Such thunder-claps as these, Depart from me  
 Into Hell fire, you that the Wicked be,  
 Prepared for the Devil, and for those  
 That with him, and his Angels, rather chose  
 To live in filthy sin, and wickedness,  
 Whose fruit is everlasting bitterness.

We both are yet on this fide of the Grave,  
 We also Gospel-privileges have,  
 The Word, and time to pray, God give us Hearts,  
 That like the Wise-man, we may act our parts,  
 To get the Pearl of price, then we shall be  
 Like godly *Mary, Peter, Paul*, and we  
 Like *Jacob* too, the blessing shall obtain,  
 While *Esau* rides a Hunting for the gain  
 Of worldly Pelf, which will him not avail,  
 When Death, or Judgment, shall him sore assail.

Now

Now to encourage us for to begin,  
Let us believe, the Kingdom we may win,  
And be possest thereof, if we the way  
Shall hit into, and then let nothing stay  
Or hinder us; the Crown is at the end,  
Let's run, and strive, and fly, and let's contend  
With greatest courage, it for to obtain,  
'Tis Life and Peace, and everlasting gain.  
The gate of Life, the new and living way,  
The Promise holdeth open all the day,  
Which thou by *Jacob's Ladder* must ascend,  
Where Angels always wait, and do attend  
As Ministers, to minister for those  
That do with God, and Christ, and glory close.

If guilt of sin still lieth at our door,  
Us to discourage, let us set before  
Our Eyes, a bleeding Jesus, who did dye  
The Death, and let's believe the reason why  
He did it, was, that we might ever be  
From death, and sin, from hell, and wrath, set free.  
Yea, let's remember for that very end,  
It was his blessed Father did him send,  
That he the Law of God might here fulfill,  
That so the Mystery of his blessed Will  
Might be revealed in the blessedness  
Of those that fly to Christ for righteousness.

Now let us argue with our selves then, thus  
That Jesus Christ our Lord came to save us,  
By bearing of our sins upon his back,  
By hanging on the Cross, as on a Rack,  
While Justice cut him off on every side, (hide,  
While smiles Divine, themselves from him did

While earth did quake, and rocks in pieces rent,  
And while the Sun as veiled, did lament  
To see the innocent and harmless dye  
So sore a death, so full of misery.

Yea, let us turn again and say all this  
He did and suffered for love of his.  
He brought in everlasting Righteousness,  
That he might cover all our nakedness:  
He wept and washt his Face with brinish tears,  
That we might saved be from hellish fears:  
Blood was his sweat too in his agony,  
That we might live in joyful extasie:  
He apprehended was and led away,  
That Grace to us-ward never might decay:  
With swords and bills, and outrage in the night,  
That to the peace of Heaven we might have right:  
Condemn'd he was between two Thieves to dye,  
That we might ever in his bosom lye :  
Scourged with whips his precious body were,  
That we lashes of Conscience might not fear :  
His head was crown'd with thorns, that we might be  
Crowned with glory and felicity.  
He hanged was upon a cursed Tree,  
That we delivered from death might be:  
His Father from him hides his smiles and face,  
That we might have them in the heav'nly place :  
He cry'd, *My God, why hast forsaken me,*  
That we forsaken of him might not be:  
Into his Side was thrust a bloody Spear,  
That we the sting of death might never fear:  
He went into the Grave after all this,  
That we might up to Heav'n go, and have bliss:

Yea,

Yea, rise again he did out of the Earth,  
And shook off from him all the chains of death.  
Then at his Chariot-wheels he captive led  
His Foes, and trod upon the Serpents Head;  
Riding in triumph to his Fathers Throne,  
There to possess the Kingdom as his own.  
What sayst thou? will't not yet unto him come?  
His Arms are open, in his Heart is room  
To lay thee; be not then discouraged,  
Although thy sins be many, great, and red:  
Unto thee Righteousness he will impute,  
And with the kisses of his Mouth salute  
Thy drooping Soul, and will it so uphold,  
As that thy shaking Conscience shall be bold  
To come to Mercys Seat, with great access,  
There to expostulate with that Justice  
That burns like fiery flames, against all those  
That do not with this blessed Jesus close;  
Which unto thee will do no harm, but good,  
Because thou hast reliance on that blood,  
That Justice saith hath given him content,  
For all that do unfeignedly repent  
Their ill spent Life, and roll upon free grace,  
That they within that bosom might have place,  
That open is to such, where they shall lye  
In ease, and gladness, and felicity,  
World without end, according to that state  
I have, nay better than I can relate.  
If thou shalt still object, thou yet art vile,  
And hast a Heart that will not reconcile  
Unto the holy Law, but will rebell,  
Heark yet to what I shall thee farther tell.

Two things are yet behind, that help thee  
 If God shall put into thy Mind that skill, (will,  
 So to improve them, as becometh those  
 That would with mercy and forgiveness close.

First then, let this sink down into thy Heart,  
 That Christ is not a Saviour in part,  
 But every way so fully he is made  
 The All of those, that underneath his shade,  
 And wing would sit; and shrou'd their weary Soul,  
 That even *Moses* dare it not controul,  
 But justifi't, approve of 't, and conclude,  
 No Man nor Angel, must himself intrude  
 With such Doctrine, that may oppose the same,  
 On pain of blaspheming that holy Name,  
 Which God himself hath given unto Men,  
 To stay, to trust, to lean themselves on, when  
 They feel themselves assaulted, and made fear  
 Their sin will not let them in life appear.

For, as God made him perfect Righteousness,  
 That he his love might to the height express,  
 And us present compleat before the Throne;  
 Sanctification too, of his own  
 He hath prepared, in which do we stand  
 Compleat in Holiness, at his right Hand.  
 Now this Sanctification is not  
 That Holiness which is in us, but that  
 Which in the Person of this Jesus is,  
 And can inherently be only his,  
 But is imputed to us for our good,  
 As is his active Righteousness and Blood,  
 Which is the cause, though we infirm are found,  
 That Mercy and Forgiveness doth abound

To us ward, and that why we are not shent,  
And empty, and away rebuked sent,  
Because that all we do imperfect is.  
Bless God then for this Holiness of his,  
And learn to look by Faith on that alone,  
When thou seest thou hast nothing of thine own ;  
Yea, when thy Heart most willing is to do  
What God by his good Word doth call thee to ;  
And when thou find'st most Holiness within,  
And greatest power over every sin,  
Yet then to Jesus look, and thou shalt see  
In him Sanctification for thee,  
Far more compleat, than all that thou canst find  
In the most upright Heart, and willing Mind,  
That ever Men or Angels did possess,  
Whereof most fill'd with inherent Righteousness.  
Besides, if thou forgettest here to live,  
And Satan get thee once into his sieve,  
He will so hide thy Wheat, and shew thy Brun,  
That thou wilt quickly cry, I am undone.

Alas, thy goodliest attainments here,  
Though like the fairest blossoms they appear,  
How quickly will they lowr and decay,  
And be as if they all were fled away,  
When once the East-wind of temptations beat  
Upon thee, with their dry and blasting heat.  
Rich Men will not account their treasure Iyes  
In crackt Groats, and in Four-pence-half-pennys,  
But in those Bags they have within their Chests,  
In staple Goods, which shall within their brests  
Have place accordingly, because they see  
Their substance lyeth here : But if that be

But shaken, then they quickly fear and cry,  
 Alas ! 'tis not this small and odd money  
 We carry in our Pockets for to spend  
 Will make us rich, or much will stand our friends;  
 If famine, or if want do us assail,  
 How quickly will these little pieces fail !

If thou be wise consider what I say,  
 And look for all in Christ, where no decay  
 Is like to be ; then though thy present frame  
 Be much in up and down, yet he the same  
 Abideth, yea, and still at Gods right hand,  
 As thy most perfect holiness will stand.  
 It is, I say, not like to that in thee,  
 Now high, then low, now out, then in, but he  
 Most perfect is, when thou art at the wcrst,  
 The same, the very same, I said at first.  
 This helpeth much when thou art buffeted,  
 And when thy graces lye in thee as dead,  
 Then to believe they are all perfect still  
 In Christ thy head, who hath that blessed skill,  
 Yet to present thee by what is in him  
 Unto his Father, one that hath no sin.  
 Yea, this will fill thy mouth with Argument  
 Against the Tempter, when he shall present  
 Eefore thee all thy weakness, and shall hide  
 From thee thy Graces, that thou may'st abide  
 Under the fretting fumes of unbelief,  
 Which never yielded Christian man relief.

Nor help thy self thou may'st against him thus :  
 O Satan, though my heart indeed be worse  
 Than 'twas a wile ago, Yet I perceive,  
 Thou shalt me not of happiness bereave ;

Nor

Nor yet of holiness, for by the Word  
I find, that Jesus Christ our blessed Lord,  
Is made Sanctification for me  
In his own Person, where all Graces be,  
As water in the Fountain, and that I  
By means of that have yet a sanctity,  
Both personal, and perfect every way,  
And that is Christ himself, as *Paul* doth say.  
Now though my crazy Pitcher oft doth leak,  
By means of which my Graces are so weak,  
And so much spent, that one I cannot find  
Able to stay or help my feeble mind.

Yet then I look to Jesus, and see all  
In him, that wanting is in me, and shall  
Again take courage, and believe he will  
Present me upright in his Person, till  
He humble me for all my foolishness,  
And then again fill me with holiness.  
Now if thou lovest inward sanctity,  
As all the Saints do most unfeignedly,  
Then add to what I have already said,  
Faith in the Promise, and be not afraid  
To urge it often at the Throne of Grace,  
And to expect it in its time and place :  
Then he that true is, and that cannot lye,  
Will give it unto thee, that thou thereby  
Mayst serve with faith, with fear, in truth, & love,  
That God that did at first thy Spirit move  
To ask it to his praise, that he might be  
Thy God, and that he might delight in thee.

If I should here particulars relate,  
Methinks, it could not but much animate

Thy Heart, though very listless to enquire,  
How thou may'st that enjoy, which all desire,  
That love themselves, and future Happiness ;  
But Oh ! I cannot fully it express :  
The Promise is so open, and so free  
In all respects, to those that humble be,  
That want they cannot, what for them is good,  
But there 'tis, and confirmed is with Blood ;  
A certain sign, all those enjoy it may,  
That see they want it, and sincerely pray  
To God the Father, in that Jesus Name,  
Who bled on purpose to confirm the same.

Now would'st thou have a Heart that tender is ?  
A Heart that forward is to close with bliss,  
A Heart that will impressions freely take  
Of the New Covenant, and that will make  
The best improvement of the Word of Grace,  
And that to Wickedness will not give place,  
All this is in the Promise, and it may  
Obtained be of them that humbly pray.  
Would'st thou enjoy that Spirit that is free ?  
And looseth those that in their Spirits be  
Opprest with guilt, or filth, or unbelief,  
That Spirit that will where it dwells be chief,  
Which breaketh Sampson's Cord, as rotten thread  
And raiseth up the Spirit that is dead,  
That sets the Will at liberty to chuse  
Those things, that God hath promis'd to infuse  
Into the humble Heart. All this I say,  
The Promise holdeth out to them that pray.

Wouldest thou have that good, that blessed  
That is so much to heavenly things inclin'd, (Mind,  
That

That it aloft will soar, and always be  
Contemplating on blest Eternity.  
That Mind that never thinks it self at rest,  
But when it knows it is for ever blest.  
That Mind that can be here no more content,  
Than he that in the Prison doth lament.  
That blessed Mind that counts it self then free,  
When it can at the Throne with Jesus be,  
There to behold the Mansions he prepares  
For such as be with him, and his co-heirs.  
This Mind is in the Covenant of Grace,  
And shall be theirs that truly seek his face.  
Is godly fear delightful unto thee ?  
That fear that God himself delights to see  
Bear sway in them that love him ; then he will  
Thy godly Mind in this request fulfill,  
By giving thee a fear that tremble shall  
At every trip thou takest, lest thou fall,  
And him offend, or hurt thy self by sin,  
Or cause poor Souls that always blind have been,  
To stumble at thy falls, and harder be  
Against their own Salvation, and thee.

That fear, that of it self would rather chuse  
The rod, than to offend, or to abuse  
In any thing, that blessed worthy Name,  
That hath thee saved from that death and shame  
That sin would soon have brought thee to, if he  
Had not imputed Righteousness to thee.

*I will love them, saith God, and not depart  
From them, but put my fear within their heart,  
That I to them may always lovely be,  
And that they never may depart from me.*

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Wouldst

Would'st thou be very upright and sincere?  
 Would'st thou be that within thou dost appear,  
 Or seem to be in outward exercise  
 Before the most devout and godly wise?  
 Yea, art thou thus when no Eye doth thee see,  
 But that which is invisible? and be  
 The words of God in truth thy prop and stay?  
 And do they in their Conscience bear more sway,  
 To govern thee in Faith and Holiness,  
 Than thou canst with thy heart & mouth express?  
 And do the things that truly are Divine?  
 Before thee more than Gold or Rubies shine?  
 And if as unto *Solomon*, God should (would  
 Propound to thee, *What would'st thou have?* how  
 Thy heart and pulse beat after heav'nly things,  
 After the upper and the nether springs.

Could'st with unfeigned heart, and upright lip,  
 Cry, hold me fast, Lord, never let me slip?  
 Nor step aside from Faith and Holiness,  
 Nor from the blessed hope of future bliss?  
 Lord, rather cross me any where than here,  
 Lord, fill me always with thy holy fear,  
 And godly jealousie, of mine own heart,  
 Lest I, Lord, should at any time depart  
 From thy most blessed Covenant of Grace,  
 Where Jesus rules as King, and where thy face  
 Is only to be seen with comfort, and  
 Where sinners justifi'd before thee stand.

If these thy groanings be sincere and true,  
 If God doth count thee one that dost pursue  
 The things thou cryest after, with thy heart,  
 No doubt but in them thou shalt have a part.

The

The next word that I would unto thee say,  
Is how thou may'st attain without delay,  
Those blessed Graces, and that Holiness  
Thou dost with so much godly zeal express  
Thy love to, and thy longing to enjoy,  
That sins and weakness might thee less annoy.  
Know then, as I have hinted heretofore,  
And shall now speak unto a little more ;  
All graces in the person of the Son,  
Are by the Father hid, and therefore none  
Can them obtain, but they who with him close ;  
All others graceless are, but only those,  
For of his fulness 'tis that we receive,  
And grace for grace ; let no man then deceive  
Himself, or others, with a feigned shew  
Of Holiness, if Jesus they eschew.  
When he ascended to his Father, then  
It was that he received Gifts for men ;  
Faith, hope, and love, true zeal, an upright heart,  
Right humbleness of mind, and every part  
Of what the word of Life counts holiness,  
God then laid up in him, that we redress  
And help might have, who do unto him fly  
For righteousness, and Gospel-sanctity.

Now if thou would'st inherent righteousness,  
And so Sanctification possess,  
In Body, Soul, and Spirit, then thou must  
To Jesus flye, as one ungodly, first ;  
And so by him crave pardon for thy sin  
Which thou hast loved, and hast lived in ;  
For this cannot at all forgiven be,  
For any righteousness that is in thee,

Because

Because the best thou hast is filthy raggs,  
Prophanie, presumptuous, and most beastly braggs  
Of Flesh and Blood, which always cross doth lye  
To God, to Grace, and thy Felicity.

Then Righteousness imputed thou must have,  
Thee from that guilt and punishment to save  
Thou lyest under, as a sinful man,  
Throughout polluted, and that never can  
By any other means acquitted be,  
Or ever have true holiness in thee.

The reason is, because all Graces are  
Only in Christ, and be infused where,  
Or into those whom he doth justifie,  
By what himself hath done, that he thereby  
Might be the whole, of all that happiness  
The Sinner shall enjoy here, and in Bliss.  
Besides, if Holiness should first be found  
In those whom God doth pardon, then the ground  
Why we forgiven are, would seem to be,  
He first found Holiness in thee and me ;  
But this the Holy Scriptures will refute,  
And prove, that Righteousness he doth impute,  
Without respect to goodness first in man ;  
For to speak Truth indeed no goodness can  
Be found in those, that underneath the Law  
Do stand : For if God Goodness in them saw,  
Why doth he once and twice say, *There is none*  
*That Righteous be, no not so much as one,*  
*None understandeth, none seek after God,*  
*His ways they have not known, but have abode*  
*In Wickedness, unprofitable they*  
*Must needs appear to be then, every way.*

Their Throats an open Sepulchre, also  
Their Mouths are full of filthy Curseings too,  
And bitterness, yea, underneath their Lips  
The Asp hath Poysn. O how many slips,  
And falls in Sin, must such poor People have!  
Now where's the Holiness that should them save?  
Or as a preparation go before,  
To move God to do for them, less or more.  
No, Grace must on thee Righteousness bestow,  
Or else Sin will for ever thee undo.  
Sweet Paul this Doctrine also doth express,  
Where he saith, *Some may have a Righteousness,*  
*Though Works they have not, and it thus may stand;*  
*Grace by the promise gives, what the command*  
*Requireth us to do, and so are we*  
*Quitted from doing, and by Grace made free.*

Now then if Holiness thou would'st obtain,  
And would'st a tender Christian-man remain,  
Keep Faith in action; let that Righteousness  
That Christ fulfilled, always have express  
And clear distinction in thy Heart, from all  
That Men by Scripture, or besides it, call  
Inherent Gospel-holiness, or what  
Terms else they please to give it; for 'tis that,  
And that alone, by which all Graces come  
Into the Heart; for else there is no room  
For ought but pride, presumption, or despair,  
No love or other Graces can be there.  
Received you the Spirit, saith St. Paul,  
By bearing Faith, or Works? not Works, and shall  
No ways retain the same, except you do  
Hear Faith, imbrace the same, and stick thereto.

The

The word of Faith unto me pardon brings,  
 Shews me the ground and reason whence it springs,  
 To wit, free grace, which moved God to give  
 His Son to dye, and bleed, that I might live.  
 This word doth also loudly preach to me,  
 Though I a miserable sinner be,  
 Yet in this Son of God I stand compleat,  
 Whose righteousness is without all deceit ;  
 'Tis that which God himself delighteth in,  
 And that by which all his have saved been.

When I do this begin to apprehend,  
 My Heart, my Soul, and Mind, begins to bend  
 To God-ward, and sincerely for to love  
 His Son, his Ways, his People, and to move  
 With brokenness of Spirit after him  
 Who broken was, and killed for my sin.  
 Now is mine heart grown holy, now it cleaves  
 To Jesus Christ my Lord, and now it leaves  
 Those ways that wicked be, it mourns, because  
 It can conform no more unto the Laws  
 Of God, who loved me when I was vile,  
 And of sweet Jesus, who did reconcile  
 Me unto Justice, by his precious blood;  
 When no way else was left to do me good.  
 If you would know, how this can operate  
 Thus on the Soul ; I shall to you relate  
 A little farther, what my Soul hath seen,  
 Since I have with the Lord acquainted-been.

The word of Grace when it doth rightly seize  
 The Spirit of a man, and so at ease  
 Doth set the Soul, the Spirit of the Lord  
 Doth then with might accompany the Word,

In

In which it sets forth Christ as crucifi'd,  
And by that means the Father pacifi'd  
With such a wretch as thou, and by this fight,  
Thy guilt is in the first place put to flight.  
For thus the Spirit doth expostulate ;  
Behold how God doth now communicate  
( By changing of the person ) grace to thee  
A sinner, but to Christ great misery,  
Though he the just one was, and so could not  
Deserve this punishment : behold then what  
The love of God is ! how 'tis manifest,  
And where the reason lies that thou art blest.  
This Doctrine being spoken to the heart,  
Which also is made yield to every part  
Thereof, it doth the same with sweetness fill,  
And so doth sins and wickednesses kill ;  
For when the love of God is thus reveal'd,  
And thy poor drooping Spirit thereby seal'd,  
And when thy heart as dry ground, drinks this in  
Unto the roots thereof, which nourish sin,  
It smites them, as the worm did *Jonah's* Gourd,  
And makes them dwindle of their own accord,  
And dye away, instead of which there springs  
Up Life, and Love, and other holy things.  
Besides, the holy Spirit now is come,  
And takes possession of thee as its home ;  
By which a war maintained always is,  
Against the old man, and the deeds of his.

When God at first upon Mount *Sinai* spake,  
He made his very servant *Moses* quake ;  
But when he heard the Law the second time,  
His heart was comforted, his face did shine.

What

What was the reason of this difference,  
 Seeing no change was in the ordinance?  
 Although a change was in the manner, when  
 The second time he gave it unto Men.  
 At first 'twas given in Severity,  
 In Thunder, Blackness, Darkness, Tempest high ;  
 In fiery Flames it was delivered,  
 This struck both *Moses* and the Host as dead ;  
 But *Moses* when he went into the Mount  
 The second Time, upon the same account,  
 No fear, nor dread, nor shaking of his Mind,  
 Do we in all the Holy Scripture find,  
 But rather in his Spirit he had rest,  
 And look'd upon himself as greatly blest.  
 He was put in the Rock, he heard the Name,  
 Which on the Mount the Lord did thus proclaim ;  
*The Lord, merciful, gracious, and more,*  
*Long-suffering, and keeping up in store*  
*Mercy for thousands, pardoning these things,*  
*Iniquity, Transgressions, and Sins,*  
*And holding guilty none, but such as still*  
*Refuse forgiveness, of rebellious will.*

This Proclamation better pleased him,  
 Than all the Thunder, and the Light'ning,  
 Which shook the Mount ; this rid him of his fear,  
 This made him bend, make haste, & worship there.

*Jehosaphat* when he was sore opprest  
 By *Annon*, and by *Moab*, and the rest  
 Of them that sought his Life, no rest he found,  
 Until a word of Faith became a ground  
 To stay himself upon ; O ! then they fell,  
 His very Song became their passing Bell.

Then

Then Holiness of Heart, a consequence  
Of Faith in Christ is, for it flows from thence;  
The love of Christ in Truth constraineth us,  
Of love sincerely, to make Judgment thus :  
He for us dyed, that for ever we  
Might dye to sin, and Christ his Servants be.  
O ! nothing's like to the remembrance,  
Of what it is to have deliverance  
From Death and Hell, which is of due our right ;  
Nothing I say like this to work delight  
In holy things ; this like live-honey runs,  
And needs no pressing out of honey-combs.

Then understand my meaning by my words,  
How sence of mercy unto faith affords  
Both Grace to sanctifie, and holy make  
That Soul, that of forgiveness doth partake.

Thus having briefly shewed you what is  
The way of Life, of Sanctity, of Blis,  
I would not in conclusion have you think,  
By what I say, that Christian-men should drink  
In these my words with lightness, or that they  
Are now exempted, from what every day  
Their duty is ; No, God doth still expect,  
Yea doth command, that they do not neglect  
To pray, to read, to hear, and not dissent  
From being sober, grave, and diligent,  
In watching, self-denyal, and with fear  
To serve him all the time thou livest here.  
Indeed I have endeavoured to lay  
Before your Eyes, the right and only way  
Pardon to get, and also Holiness,  
Without which never think that God will bless  
Thee

Thee, with the Kingdom he will give to those,  
That Christ embrace, and holy lives do choose  
To live, while here all other go astray.  
And shall in time to come be cast away.

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### From Mount Ebal.

**T**HUS having heard from *Gerizzim*, I shall  
Next come to *Ebal*, and you thither call,  
Not there to curse you, but to let you hear,  
How God doth curse that Soul that shall appear  
An unbelieving man, a graceless wretch,  
Because he doth continue in the breach  
Of *Moses* Law, and also doth neglect  
To close with Jesus; him will God reject,  
And cast behind him, for of right his due  
Is that, from whence all miseries ensue.  
*Cursed* faith he, *are they that do transgress*  
*The least of my Commandments, more or less*:  
Nothing that written is must broken be,  
But always must be kept unto by thee,  
And must fulfilled be; for here no man  
Can look God in the face, or ever stand  
Before the Judgment seat, for if they be  
Convict, condemned too, assuredly.  
Now keep this Law no mortal Creature can,  
For they already do as guilty stand  
Before the God that gave it, so that they  
Obnoxious to the curse lye every day,

Which

Which also they must feel for certainty,  
If unto Jesus Christ they do not fly.  
Hence then as they for ever shall be blest,  
That do by faith upon the promise rest ;  
So peace unto the wicked there is none,  
'Tis wrath and death that they must feed upon.

That what I say may some impression make  
On carnal Hearts, that they in time may take  
That course that best will prove, when time is  
These lines I add to what I have begun. (done,

First, Thou must know that God as he is Love,  
So he is Justice, therefore cannot move,  
Or in the least be brought to favour those,  
His Holiness and Justice doth oppose.

For though thou may'st imagine in thy heart,  
That God is this or that, yet if thou art  
At all besides the truth of what he is,  
And so dost build thy hope for life amiss,  
Still he the same abideth, and will be  
The same, the same for ever unto thee.

As God is true unto his promise, so  
Unto his threatening he is faithful too,  
Cease to be God he must, if he should break  
One tittle, that his blessed mouth did speak.

Now then none can be saved but the men  
With whom the God-head is contented, when  
It them beholds, with the severest eye  
Of Justice, Holiness, and yet can spy  
No fault nor blemish in them ; these be they  
That must be saved, as the Scriptures say.

If this be true, as 'tis assuredly,  
Woe be to them that wicked live and dye ;

Those

Those that as far from Holiness have been  
 All their Life long, as if no Eye had seen  
 Their doings here, or as if God did not  
 At all regard, or in the least mind what,  
 Wherein, or how, they did his Law transgress,  
 Either by this or other Wickedness ;  
 But how deceived these poor creatures are,  
 They then shall know when they their burthen

Alas, our God is a consuming fire, ( bear.

So is his Law, by which he doth require  
 That thou submit to him, and if thou be  
 Not in that Justice found, that can save thee  
 From all and eyry sentence, which he spake  
 Upon Mount *Sinai*, then as one that brake  
 It, thou the flames thereof shalt quickly find,  
 As scourges thee to lash, while sins do bind  
 Thee hand and foot, for ever to endure  
 The strokes of vengeance, for thy Life impure.

What I have said, will yet evinced be,  
 And manifest abundantly to thee,  
 If what I have already spoken to,  
 Be joyned with these Lines that do ensue.  
 Justice discovers its antipathy  
 Against Prophaneness and Malignity,  
 Not only by the Law it gave to men,  
 And Threatnings thereunto annexed then,  
 But in as much as long before that day,  
 He did prepare for such as go astray,  
 That dreadful, that so much amazing place,  
 Hell, with its Torments, for those men that Grace  
 And Holines of Life, slight, and disdain,  
 There to bemoan themselves, with hellish pain.

This

This place also, the Pains so dismal be,  
Both as to Name and Nature, that in me  
It is not to express, the damning wights,  
The hellish Torture, and the fearful plights  
Thereof ; for as intolerable they  
Must needs be found, by those that disobey  
The Lord : so can no word or thought express  
Unto the full, the height of that distress,  
Such miserable Caitiffs, that shall there  
Rebukes of Vengeance, for Transgressions bear.

Indeed the Holy Scriptures do make use  
Of many Metaphors, that do conduce  
Much to the symbolizing of the place,  
Unto our Apprehension ; but the case,  
The sad, the woful case, of those that lye  
As wracked there in endless misery,  
By all similitudes, no mortals may  
Set forth in its own nature ; for I say,  
Similitudes are but a shade and shew  
Of those, or that they signify to you.  
The fire that doth within thine Oven burn,  
The Prison where poor People sit and mourn,  
Chains, Racks, and Darkness, and such others, be  
As painting on the Wall, to let thee see  
By Word and Figures, the extremity  
Of such as shall within these burnings lye.

But certainly, if Wickedness and Sin  
Had only foolish toyes and trifles been,  
And if God had not greatly hated it,  
Yea couid he any way's thereof admir,  
And let it pass, he would not thus have done,  
He doth not use to punish any one,

With any place, or punishment that is  
Above or sharper than the sin of his  
Hath merited, and Justice seeth due ;  
Read sin then by the death that doth ensue.

Most men do judge of sin, not by the fruits  
It bears, and bringeth forth, but as it suits  
Their carnal and deluded hearts, that be  
With sensual Pleasures eaten up ; but he  
That now so judgeth, shortly shall perceive,  
That God will judge thereof himself, and leave  
Such men no longer to their carnal lusts,  
To judge of wickedness, and of the just  
And righteous punishment, that doth of right  
Belong thereto, and will too in despite  
Of all their carnal reason, justify  
Himself, in their eternal misery.

Then Hell will be no fancy, neither will  
Mens sins be pleasant to them, but so ill,  
And bitter, yea so bitter that none can  
Fully express the same, or ever stand  
Under the burden it will on them lay,  
When they from Life and Bliss are sent away.

When I have thought how often God doth speak  
Of their destruction, who his Law do break ;  
And when the nature of the punishment  
I find so dreadful, and that Gods intent,  
Yea resolution is, it to inflict  
On every sinner that shall stand convict,  
I have amazed been, yet to behold,  
To see poor sinners yet with sin so bold,  
That like the Horse that to the battel runs  
Without all fear, and that no danger shuns,  
Till down he falls. O resolute attempts !

O sad !

O sad ! amazing, damnable Events !  
The end of such proceedings needs must be,  
From which, O Lord, save and deliver me.  
But if thou think that God thy noble Race  
Will more respect, than into such a place  
To put thee ; hold, though thou his off-spring be,  
And so art lovely, yet sin hath made thee  
Another kind of Creature, than when thou  
Didst from his fingers drop, and therefore now  
Thy first Creation stands thee in no stead,  
Thou hast transgressed, and in very deed  
Set God against thee, who is infinite,  
And that for certain never will forget  
Thy sins, nor favour thee if thou shalt dye  
A graceless Man ; this is thy misery.

When Angels sinned, though of higher race  
Than thou, and also put in higher place,  
Yet them he spared not, but cast them down  
From Heaven to Hell, where also they lye bound  
In everlasting chains, and no release  
Shall ever have, but wrath that shall encrease  
Upon them, to their everlasting woe,  
As for the state they were exalted to,  
That will by no means mitigate their fear,  
But aggravate their hellish torment here ;  
For he that highest stands, if he shall fall  
His danger needs must be the greatest of all.  
Now if God noble Angels did not spare  
Because they did transgress, will he forbear  
Poor dust and ashes ? will he suffer them  
To break his Law ? and sin, and not condemn  
Them for so doing ? let not man deceive  
Himself or others ; they that do bereave

Themselves by sin of happiness, shall be  
Cut off by Justice, and have misery.

Witness his great severity upon  
The World that first was planted, wherein none  
But only eight the Deluge did escape,  
All others of that Vengeance did partake ;  
The reason was, That World ungodly stood  
Before him, therefore he did send the flood,  
Which swept them all away, a just Reward  
For their most wicked ways against the Lord,  
Who could no longer bear them, and their ways,  
Therefore into their bosom Vengeance pays.  
We read of *Sodom*, and *Gomorrha* too  
What Judgments they for sin did undergo,  
How God from Heaven did fire upon them rain,  
Because they would not wicked ways restrain,  
Condemning of them with an overthrow,  
And turned them to ashes : who can know  
The miseries that these poor People felt  
While they did underneath those burnings melt.  
Now these and many more that I could name,  
That have been made partakers of the flame,  
And Sword of Justice, God did then cut off,  
And make Examples, unto all that scoff  
At holiness, or do the Gospel slight ;  
And long it will not be before the night,  
And Judgment, painted out by what he did  
To *Sodom* and *Gomorrha*, fulfilled  
Upon such sinners be, that they may know  
That God doth hate the sin, and Persons too  
Of such as still rebellious shall abide  
Although they now at Judgment may derive.

11 JAS 88

F I N I S.



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# *Prison-Meditations,*

Directed to the Heart of

## SUFFERING SAINTS

A N D

## REIGNING SINNERS:

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By JOHN BUNYAN, in Prison.

1665.

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1. Friend, I salute thee in the Lord,  
And wish thou may'st abound  
In Faith, and have a good regard  
To keep on Holy Ground.

2. Thou dost encourage me to hold  
My Head above the Flood,  
Thy Counsel better is than Gold,  
In need thereof I stood.

D 2

3. Good

3. Good Counsel's good at any time,  
The Wise will it receive,  
Tho' Fools count he commits a Crime  
Who doth good Counsel give.

4. I take it kindly at thy hand  
Thou didst unto me write,  
My Feet upon Mount *Sion* stand,  
In that take thou delight.

5. I am ( indeed ) in Prison ( now )  
In Body, but my Mind  
Is free to study Christ, and how  
Unto me he is kind.

6. For though men keep my outward man  
Within their Locks and Bars,  
Yet by the Faith of Christ I can  
Mount higher than the Stars.

7. Their *Fetters* cannot *Spirits* tame,  
Nor tve up God from me ;  
My Faith and Hope they cannot lame,  
Above them I shall be.

8. I here am very much refresh'd  
To think when I was out,  
I preached Life, and Peace, and Rest,  
To Sinners round about.

9. My business then, was Souls to save,  
By preaching Grace and Faith,  
Of which the comfort now I have,  
And have it shall till death.

10. They were no *Fables* that I taught  
Devis'd by cunning men,  
But God's own Word, by which were caught  
Some sinners now and then.

11. Whose Souls by it were made to see  
The evil of their sin ;  
And need of Christ to make them free  
From death, which they were in.

12. And now those very Hearts, that then  
Were Foes unto the Lord,  
Embrace his Christ and Truth, like men  
Conquered by his Word.

13. I hear them sigh and groan, and cry,  
For Grace to God above ;  
They loath their sin, and to it dye,  
*'Tis Holiness they love.*

14. This was the work I was about,  
When Hands on me they laid,  
'Twas this from which they pluck'd me out,  
And vilely to me said,

15. You Heretick, Deceiver, come  
To Prison you must go,  
You preach abroad, and keep not home,  
You are the Churches foe.

16. But having Peace within my Soul,  
And Truth on every side,  
I could with comfort them controul,  
And at their charge deride.

17. Wherefore to Prison they me sent,  
Where to this day I lie ;  
And can with very much content  
For my Profession die.

18. The Prison very sweet to me  
Hath been, since I came here,  
And so would also hanging be,  
If God will there appear.

4. *Prison Meditations.*

19. Here dwells good Conscience, also Peace  
Here be my Garments white,  
Here, though in Bonds, I have Release  
From Guilt, which else would bite.

20. When they do talk of Banishment,  
Of Death, or such like Things,  
Then to me God sends Hearts content,  
That like a Fountain springs.

21. Alas, they little think what peace  
They help me to, for by  
Their rage my Comforts do encrease ;  
Bless God therefore do I.

22. If they do give me gall to drink,  
Then God doth sweetning cast,  
So much thereto, that they can't think  
How bravely it doth taste.

23. For as the Devil sets before  
Me Heaviness and Grief,  
So God sets Christ and Grace much more,  
Whereby I take relief.

24. Though they say then, that we are Fools  
Because we here do lye,  
I answer, Goals are Christ his Schools,  
In them we learn to dye.

25. 'Tis not the baseness of this state  
Doth hide us from God's Face,  
He frequently, both soon and late  
Doth visit us with Grace.

26. Here comes the Angels, here comes Saints,  
Here comes the Spirit of God  
To comfort us in our restraints  
Under the wicked's Rod.

27. God sometime visits Prisons more  
Than lordly Palaces,

He often knocketh at our Door,  
When he their Houses mis.

28. The Truth and Life of heav'nly things,  
Lifts up our Hearts on high,  
And carries us on Eagles Wings,  
Beyond Carnality.

29. It takes away those Clogs that hold  
The Hearts of other men,  
And makes us lively strong and bold  
Thus to oppose their sin.

30. By which means God doth frustrate  
That which our Foes expect;  
Namely our turning the Posture,  
Like those of *Judas* Sect.

31. Here comes to our remembrance,  
The Troubles good men had  
Of old, and for our furtherance,  
Their Joys, when they were sad.

32. To them that here for Evil lye,  
The place is comfortless,  
But not to me, because that I  
Lye here for Righteousness.

33. The Truth and I, were both here cast  
Together, and we do

Lye Arm in Arm, and so hold fast  
Each other; This is true.

34. This Goal to us, is as a Hill,  
From whence we plainly see  
Beyond this World, and take our fill  
Of things that lasting be.

35. From

35. From hence we see the emptiness  
Of all this World contains ;  
And here we feel the Blessedness  
That for us yet remains.

36. Here we can see how all men play  
Their parts, as on a Stage ,  
How good men suffer for God's way ,  
And bad men at them rage .

37. Here we can see who holds that ground  
Which they in Scripture find ;  
Here we see also who turns round  
Like Weathercocks with' Wind .

38. We can also from hence behold  
How seeming Friends appear  
But Hypocrites, as we are told  
In Scripture every where .

39. When we did walk at liberty ,  
We were deceiv'd by them ,  
Who we from hence do clearly see  
Are vile deceitful Men .

40. These Politicians that protest  
For base and worldly ends ,  
Do now appear to us at best  
But Machivilian Friends .

41. Though Men do say, we do disgrace  
Our selves by lying here  
Among the Rogues, yet Christ our face  
From all such filth will clear .

42. We know there's neither flout nor frown  
That we now for him bear  
But will add to our heavenly Crown ,  
When he comes in the Air .

43. When he our righteousness forth brings  
Bright shining as the day,  
And wipeth off those fland'rous things  
That Scorners on us lay.

44. We sell our earthly Happiness  
For heavenly house and home;  
We leave this world because 'tis less,  
And worse than that to come.

45. We change our drossie Dust for Gold,  
From Death to Life we fly:  
We let go Shadows and take hold  
Of Immortality.

46. We trade for that which lasting is,  
And nothing for it give ;  
But that which is already his,  
By whom we breath and live.

47. That liberty we lose for him,  
Sickness might take away :  
Our goods might also for our sin  
By Fire or Thieves decay.

48. Again, we see what Glory 'tis  
Freely to bear our Cross  
For him, who for us took up his,  
When he our Servant was.

49. I am most free, that Men should see  
A hole cut through mine Ear ;  
If others will ascertain me  
They'll hang a Jewel there.

50. Just thus it is, we suffer here,  
For him a little pain,  
Who, when he doth again appear  
Will with him let us reign.

51. If all must either dye for sin  
 A Death that's natural;  
 Or else for Christ, 'tis best with him,  
 Who for the *last* doth fall.

52. Who now dare say, we throw away  
 Our Goods or Liberty,  
 When God's most holy Word doth say  
 We gain thus much thereby.

53. Hark yet again, you carnal Men,  
 And hear what I shall say  
 In your own Dialect, and then  
 I'll you no longer stay..

54. You talk sometimes of Valour much,  
 And count such bravely man'd,  
 That will not stick to have a tutch  
 With any in the Land.

55. If these be worth commending, then,  
 That vainly shew their might ;  
 How dare you blame those holy Men  
 That in God's quarrel fight?

56. Though you dare crack a Cowards Crown,  
 Or quarrel for a Pin ;  
 You dare not on the Wicked frown,  
 Nor speak against their sin.

57. For all your Spirits are so stout,  
 For matters that are vain :  
 Yet sin besets you round about,  
 You are in Satan's chain.

58. You dare not for the Truth engage,  
 You quake at Prisonment ;  
 You dare not make the Tree your stage  
 For Christ that King potent.

59. Know then true Valour there doth dwell  
Where Men engage for God,  
Against the Devil, Death and Hell,  
And bear the Wicked's rod.

60. These be the Men that God doth count  
Of high and noble Mind ;  
These be the Men that do surmount  
What you in Nature find.

61. First they do conquer their own Hearts,  
All worldly fears, and then  
Also the Devils firy darts,  
And persecuting Men.

62. They conquer when they thus do fall,  
They kill when they do dye :  
They overcome then most of all, •  
And get the Victory.

63. The worldling understands not this,  
'Tis clear out of his sight :  
Therefore he counts this world his bliss,  
And doth our Glory slight.

64. The Lubber knows not how to spring  
The nimble Foot-man's stage ;  
Neither can Owls, or Jack-Daws sing  
If they were in the Cage.

65. The Swine doth not the Pearls regard,  
But them doth slight for Grains,  
Though the wise Merchant labours hard  
For them with greatest pains.

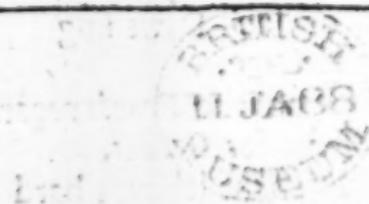
66. Consider Man, what I have said,  
And judge of things aright ;  
When all mens Cards are fully plaid,  
Whose will abide the Light ?

67. Will those, who have us hither cast ?  
Or they who do us scorn ?  
Or those who do our Houses waste ?  
Or us, who this have born ?

68. And let us count those things the best  
That best will prove at last ;  
And count such Men the only blest,  
That do such things hold fast.

69. And what though they us dear do cost,  
Yet let us buy them so ;  
We shall not count our labour lost  
When we see others woe.

70. And let Saints be no longer blam'd  
By carnal Policy ;  
But let the Wicked be ashamed  
Of their Malignity.



***FINIS.***

